A Manifesto for Peace in the Age of Warcode

Human anatomy contains a key to the anatomy of the ape. The intimations of higher development among the subordinate animal species, however, can be understood only after the higher development is already known.

—Marx, The Grundrisse [1](1857)

Warcode is a system of programming, whether biological, psychological, social, or technological, that conditions individuals or groups to perceive and engage in conflict, often by overriding individual conscience and critical thinking to promote violence and dehumanization. Warcode is programming for conflict.

This manifesto seeks to explore the possibilities for peace in an era where "law is advancing into code." It highlights the "imitation game"[2] that has been at play since the beginning of human civilization, where both religious and non-religious ideologies converge with computer programming to transform humans into machines. In this context, a suicide bomber serves as an extreme example of this phenomenon. Artificial intelligence emerges as a crucial tool for understanding the complexities of the human psyche. "Warcode" embodies the darker aspects of this imitation, signifying the troubling transformation of law into code—algorithms and systems engineered to perpetuate conflict, automate violence, and dehumanize adversaries. Envision autonomous weapon systems programmed with a "warcode" that prioritizes destruction over human life, or surveillance technologies that identify and target individuals based on biased algorithms rooted in religious bigotry and fundamentalism.

0. Human psyche is the key to understanding AI, and not vice versa as commonly perceived. Similar to how human anatomy is the key to understanding the monkey, as stated in Karl Marx's "Grundrisse."

~~0-1. Human psyche (programmable for both Good and Evil) is the key to understanding angels (as unprogrammable entities),~~

---

[1] Marx, K. (1857). Grundrisse: Introduction. Late August – Mid-September 1857. Retrieved from https://www.marxists.org/archive/marx/works/1857/grundrisse/ch01.htm#p109

[2] The "imitation game" refers to Alan Turing's seminal paper, "Computing Machinery and Intelligence," published in 1950, in which he introduces a test to evaluate a machine's ability to exhibit intelligent behavior indistinguishable from that of a human. This article is retrievable from here: https://courses.cs.umbc.edu/471/papers/turing.pdf.

~~0 1 1.‘*Remember’ when your Lord said to the angels, “I am going to place a successive □human□ authority on earth.” They asked □Allah□, “Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?” Allah responded, “I know what you do not know.”*(2:30)~~

Recognizing the Programmed Nature of Conflict

1. Just as animals are instinctively programmed to view certain creatures as foes, humans are often programmed by social, cultural, and religious codes to perceive “others” as enemies.
2. Just as the dog is programmed to see the cat as an enemy, religious codes can program people to see others (whether of a different faith, race, or gender) as enemies. Religion can function as an external "law" or code that overrides personal conscience, leading people to kill or discriminate in the name of divine authority. This aligns with Freud’s theory of the superego, where religious laws and societal norms act as external forces shaping behavior.
3. Religions, ideologies, and cultural norms can act as “external instincts,” dictating behavior and shaping perceptions in ways that override individual conscience and critical thinking. These codes, often rooted in ancient power structures and symbolic violence, can be exploited to justify violence, discrimination, and war.
4. In psychoanalysis, the Law (the *Nomos*) is often conceptualized as the dead father—a figure of authority that is internalized after being symbolically “killed” by the son. This connection between *Gericht* (law) and *Gericht* (meal or the act of eating) is plausible suggesting that law and judgment are rooted in an ancient act of symbolic violence—the “eating” or killing of the father. In this context, the Law serves a dual purpose: it acts as a safeguard against anarchy while simultaneously being a source of violence, as it is still founded on the repression of primal urges and instincts: Oedipal Complex.
5. This repression can always lead to conflict, as the Law demands the subjugation of these fundamental desires in favor of social order. The repressed desire for Evil manifests within the body of the Law itself, becoming the voice of the dead father whose body is eaten.
6. The advancement of this law into code—the translation of legal principles into algorithms and automated systems—presents both opportunities and dangers. While this transformation holds the potential for greater efficiency and objectivity, it also risks amplifying conflict if programmed without ethical considerations or flexibility. This would be the return of the primal father giving him a real operative body.
7. Artificial intelligence and automation in warfare (drones, algorithms that predict threats, etc.) mirror the rigid body of religion or ideology: The return of the repressed primitive.

8. Just as the dog is instinctively programmed to see the cat as its enemy, the mechanization of law and warfare could create systems where enemies are dehumanized and conflict becomes inevitable.

Neuroplasticity

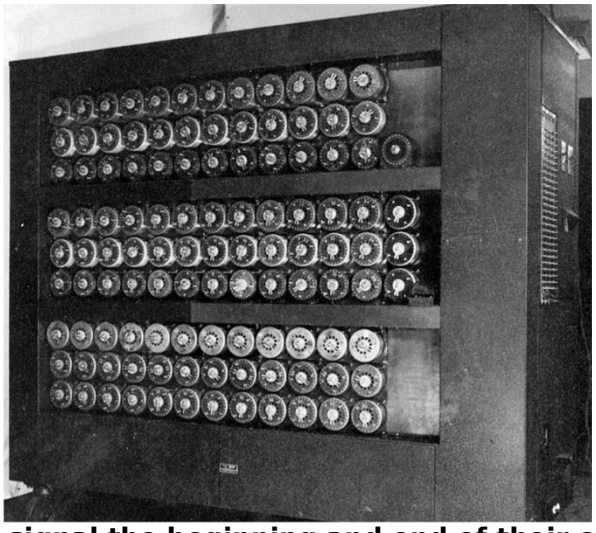
9. The human mind is capable of adaptation, growth, and change through neuroplasticity—the brain's ability to rewire itself based on experience and learning. Just as a computer can be reprogrammed, the human psyche can overcome rigid, instinctual patterns and develop new pathways for peaceful interaction.
10. Alan Turing's vision of computer science is rooted in this very concept of reprogrammability. What made his work, particularly his idea of the Universal Turing Machine, revolutionary was the notion that a machine could be reprogrammed to perform different tasks. Turing recognized that machines, like humans, could benefit from adaptability. A computer is not a static entity; it can be reconfigured, redesigned, and reprogrammed to solve different problems. This concept parallels the brain's ability to create new "*Bahnung*" or facilitation paths—connections between neurons that facilitate easier communication in the nervous system.
11. Freud, in his *Entwurf* (Project for a Scientific Psychology), explored the idea of neural circuits and pathways, suggesting that the brain's circuits are not fixed but can form new paths in response to repeated stimuli. This flexibility, or neuroplasticity, is the brain's way of continuously adapting to new experiences, just as a computer's flowchart represents the design of a new "*Bahnung*" or pathway of computation. The beauty of Turing's idea lies in the computer's ability to change its function simply by altering its programming, much like how our brains can reorganize their circuits to form new habits, solve problems, or learn new skills.
12. Freud's model of the psyche hinges on distinguishing between wishes and reality. When the psyche fails to distinguish between the two (e.g., hallucination mistaken for reality), it can lead to maladaptive behaviors. The *Realitätszeichen* serve as error-checking mechanisms, helping the psyche differentiate between internally generated fantasies and externally observed events. When these signs are processed correctly, they prevent the psyche from acting on false information, much like how error-checking prevents a machine from executing a flawed program.

Enigma cipher machine, 1934. Science Museum Group Collection

13. The downfall of the Enigma machine during World War II offers a crucial lesson: rigidity leads to defeat. Despite its complexity, Enigma's predictable patterns allowed Alan Turing and his team to break its code.

One of the key insights that led to the successful decoding of the German Enigma during World War II was the machine's lipogramic feature, coupled with its lack of self-reflectionality. The Enigma machine, which used a series of rotating wheels to encrypt messages, operated on the principle that each letter was transformed into another letter based on its position in the cipher. This meant that every character in the encrypted message served as an index for another character, creating a complex but predictable system.Importantly, the Enigma machine did not allow a character to be encoded as itself. For instance, a letter "T" could never be represented as a "T" in the encoded output. This characteristic of the machine meant that no letter could directly reflect its original form, which significantly limited the possible combinations and provided crucial patterns for cryptanalysts to exploit. By understanding that each letter consistently mapped to a different character, codebreakers could more effectively analyze the encrypted messages and uncover the underlying keys to the cipher. This lack of self-reflectionality, along with the predictable nature of the encoding process, offered vital clues that aided in the systematic decryption of Enigma messages, ultimately contributing to the Allied forces' success in the war.

14. While Enigma was a powerful machine, its rigidity—the inability to adapt and break from repetitive patterns—became its downfall. The Germans had programmed it with an unchanging routine, and this lack of flexibility cost them dearly. It was Turing's recognition of the importance of adaptability, of focusing on the machine's compulsion for repetition comparable to Freudian understanding of *Widerholungszwang*, that enabled his team to unravel the seemingly impenetrable code.



Alan Turing recognized that the Enigma was not just a cipher but a machine that could be challenged with another machine. His invention, the Bombe—also known as Christopher—was designed to decode the Enigma's complex messages. The Enigma's lipogramic structure, where no letter could represent itself, combined with the predictable patterns of its operators, such as the consistent use of phrases like "*Heil Hitler*" or "*Wetterbericht*" (Weather Report) to signal the beginning and end of their communications, provided critical leverage in the battle for intelligence during World War II.

15. The story of Turing and Enigma provides a critical lesson: the key to victory, whether in warfare, technology, or even in our personal lives, lies in flexibility. Just as Turing's machine could be reprogrammed, our

brains are not locked into fixed patterns. By contrast, rigidity—whether in human behavior, military strategy, or machine design—can lead to failure.

16. *Primärvorgang* or Primary Process: Immediate desire-driven actions (e.g., hallucinations or unchecked wishes) that occur when reality is bypassed or not properly engaged.

17. *Sekundärvorgang* or Secondary Process: Involves reality-testing, modulation of desires, and logical thinking, incorporating Realitätszeichen (reality indicators) to differentiate between wishes and actual perceptions.

18. In the context of neuroplasticity, the *Sekundärvorgang* reflects the brain's ability to reprogram itself. Just as a flowchart's decision box might redirect the system based on new information, the *Sekundärvorgang* can override the initial impulses from the *Primärvorgang*, allowing the brain to modify its behavior in response to new situations or knowledge.

19. By embracing Freud's concept of the *Sekundärvorgang* (secondary process)—the conscious, logical processes that regulate and adapt our primary instincts—we can reprogram our minds and societies for peace. This involves developing systems that prioritize dialogue, negotiation, and compromise over rigid, binary judgments.

20. The Germans, in a sense, relied too heavily on their *Primärvorgang* —their instinctive reliance on a rigid, unchanging process—without engaging the Sekundärvorgang of adaptability. Had they been more flexible, altering their patterns, they might have avoided this vulnerability. In contrast, Turing's strategy represented the flexible and adaptive nature of the *Sekundärvorgang*. His team's ability to reprogram their approach to decoding based on new information allowed them to defeat the rigid, unyielding Enigma system.

21. Freud's *Sekundärvorgang* represents the conscious, logical processes of the mind that regulate and adapt the primary instincts. This secondary process functions like the re-evaluation phase of a flowchart, where new inputs are processed and decisions can be changed. In this case, the brain assesses the results of unconscious desires and instinctual reactions and adapts its response based on reality, reason, and experience.

22. This is where the reprogramming ability of the brain shines: through conscious effort, the mind can create new neural pathways, forming new "*Bahnung*" (facilitated connections) that reflect more adaptive, constructive behaviors. In a way, it's like updating the brain's software by rewiring it with new instructions—similar to how we can redesign the flowchart of a machine to improve its functionality.

Rigidity vs. Flexibility: Enigma's Fixation and the Need for Reprogramming

23. The concept of flexibility and reprogramming applies both to the brain and also to machines and warfare strategy.

24. The downfall of the Enigma machine during World War II provides a clear example of how rigidity and fixation lead to defeat. The Germans' use of the *Wetterbericht* (weather report) and the habitual "*Heil Hitler*" sign-off created a predictable pattern that Alan Turing and his team at Bletchley Park exploited.

25. This Widerholungszwang (compulsion to repeat) led to a fatal weakness in Enigma's programming—a fixed loop that allowed the Allies to decode its messages.

26. Turing's "*skin-of-an-onion*"[3] analogy mirrors a mechanical layered model of the mind. He suggests that as we peel away the layers of mechanical operations (analogous to primary processes), we search for the "*real mind*" underneath. Turing questions whether we ever reach a "core" that represents true consciousness or whether everything, even what we consider mind, is ultimately mechanical.

27. This understanding of the "thought" is not inherently uncanny, rather, it renders thought as uncanny.

Confronting the Uncanny as the Enemy Within

28. We must confront the uncomfortable truth that the most dangerous enemy often resides within ourselves: our thoughts as the code written by an alien programmer.

29. However, our fears, anxieties, and unresolved conflicts are often projected onto others, creating external foes upon whom we displace our internal struggles.

30. This is comparable to the lipogramic feature of Enigma.

31. The foe is a screen onto which we project our own anxieties, insecurities, and fears. War and conflict, therefore, are often expressions of internal psychological battles externalized onto others: a lipogram.

32. Our identity is the lipogram of our foe: an inversion circle for alphabets.

Kafka's Metamorphis (*Die Verwandlung*): Crossing the Line of Skin

33. In Kafka's "Die Verwandlung" (The Metamorphosis), the protagonist Gregor Samsa wakes up to find himself transformed into an *Ungeziefer* (vermin). The use of this word in the first sentence of the story

---

[3] "*Computing Machinery and Intelligence*," published in 1950; retrievable under: https://courses.cs.umbc.edu/471/papers/turing.pdf.

underscores the theme of crossing the boundary between inside and outside. Gregor’s transformation symbolizes the fundamental disorientation between internal and external.

34. The unconscious drives, if not properly managed, spill over into the external world.

35. The Nazi use of the term “*Ungeziefer*” (vermin) to dehumanize Jews exemplifies this projection of the “*uncanny*” (*Unheimliche*). This disturbing process transforms internal anxieties into external monsters that are living inside our political borders: our country, making violence and discrimination seem justified.

36. As laws become increasingly encoded in lipogramical algorithms aimed to reject part of the society, there is a risk that human empathy and flexibility are lost, replaced by mechanical, rigid *process* of ethnocide.

Reprogramming Systems for Dialogue and Cooperation

37. Drawing inspiration from Heraclitus’s statement, “*War is the father of everything*,” we must recognize that conflict is not inherently destructive but can be a generative force for change. War has a polemic nature, it is a code.

38. Just as the Arabic word حريف encompasses both opponent and co-player, and the one to whom we are talking حرف conflict can be a shared process of learning, growth, and transformation.

39. Heraclitus believed that tension and opposition are the driving forces behind all creation and change. Conflict, in this sense, is not just physical violence but a dynamic process of negotiation and struggle between opposing forces that brings about balance and progress. In the realm of ideas, this is much like dialectic (in Arabic, جدل), where two opposing ideas clash and synthesize into something new and more developed.

40. In a well-programmed all-inclusive system, an opponent is not someone to be destroyed, but someone to be engaged with—a partner in a shared process of growth and learning.

41. In the final analysis, Christopher (the Bombe) and Enigma are not adversaries, but rather engaged in a dialogue. Their relation to each other is orthogonal and not oppositional.

42. It is the Germans and the Allies who are truly fighting. Enigma's lipogramic nature, where no letter ever encodes as itself (for example, pressing "T" will never output "T"), creates an intrinsic predictability. This lack of self-reflection—an inherent feature of the machine—reveals a paradoxical form of identity. While the machine seems to resist self-representation, it consistently exhibits a compulsion for repetition. This predictability, in turn, became a key weakness, which Turing's Bombe exploited in its own "conversation" with Enigma.

43. The root word حرف (to speak, to converse as well as surgery) further emphasizes that the key to resolving conflict is communication—the exchange of ideas, language, and perspective.

44. Systems that encourage dialogue, negotiation, and cooperation—rather than imposing rigid binary judgments—are essential for peace.

Programming for Peace

45. The future of peace is not the absence of conflict.
46. We must prioritize communication (حرف) as the primary means of resolving conflict with polemical conflicts.
47. The path to peace lies not in eliminating conflict but in reprogramming as a steadystate process to deconstruct the codes that program us as neurological machines for violence.
48. As law advances into code and morality evolves into ethics, we have a unique opportunity to shape the future of conflict.

Program the world for peace.